

Pali Text Society

JOURNAL

OF THE

PALI TEXT SOCIETY

VOLUME XVII

EDITED BY

K.R. NORMAN

Published by
THE PALI TEXT SOCIETY
OXFORD

1992

© Pali Text Society 1992
ISBN 0 86013 305 2

First published in 1992
Distributed by Lavis Marketing
73 Lime Walk
Oxford OX3 7AD
Printed in Great Britain by
Antony Rowe Ltd, Chippenham, Wilts

CONTENTS

Notices & List of Contributors	vi
Exploring the Saddanīti By E.G. Kahrs	1
Why is a <i>Khattiya</i> called a <i>Khattiya</i> ? The <i>Aggañña Sutta</i> revisited By Richard Gombrich	213
Pāli Lexicographical Studies X By K.R. Norman	215

EXPLORING THE *SADDANĪTI*

NOTICE FROM THE COUNCIL

RESEARCH FELLOWSHIPS IN PALI STUDIES

The Council of the Pali Text Society invite applications for Research Fellowships from suitably qualified persons, working in the field of Pali studies. Applicants will usually be in the fourth year of a course of graduate research, or its equivalent. The course of research will be expected to lead to publishable material, on the publication rights of which the Pali Text Society will have first option.

Fellowships will be tenable for one year in the first instance, with a possibility of renewal. When fixing the value, account will be taken of the appropriate level for a comparable research worker in the applicant's country of domicile. Letters of application and requests for information should be sent to:

Mr K.R. Norman,
c/o Pali Text Society,
73 Lime Walk,
Headington,
Oxford OX3 7AD.

EDITORIAL NOTICE

The Council of the Pali Text Society plan to continue publication of the *Journal* on an *ad hoc* basis, as and when sufficient material of a publishable standard is received.

The *Journal* will publish short Pali texts, translations, and commentaries on texts, catalogues and handlists of Pali books and manuscripts, and similar material.

Papers should be sent to Mr K.R. Norman, at the above address.

To reduce printing costs, contributors are urged, whenever possible, to present their papers in a camera-ready copy form.

CONTRIBUTORS TO THIS VOLUME

Professor R.F. Gombrich,
Oriental Institute,
Pusey Lane,
Oxford OX1 2LE.

Dr E.G. Kahrs,
Faculty of Oriental Studies,
Sidgwick Avenue,
Cambridge CB3 9DA.

K.R. Norman,
6, Huttles Green,
Shepreth,
Royston,
Herts SG8 6PR.

1. Introduction

Grammars may be considered the absolute fringe of literature. Nevertheless, they go straight to the core of language — the medium in which literature is presented — and reveal a great deal about what those who wrote them thought about their own language, about language in general, and about their literature. Moreover, if a grammar becomes influential it will inevitably affect not only the composition of subsequent literature but also the way in which earlier literature is perceived, in much the same manner that David Lodge must have had in mind when he had one of the characters in his novel *Small World* write a thesis on the influence of T.S. Eliot on Shakespeare.

Devoted to the study of their canon, Theravāda Buddhists produced a number of grammars of the Pāli language. The *Kaccāyanavyākaraṇa* or *Kaccāyanappakarana*, named after its author Kaccāyana about whom we know nothing, was composed in Ceylon some time after Buddhaghosa, who clearly does not know of it, and before its earliest known commentary, the *Mukhamattadipani*, written in probably the eleventh century.¹ It is obviously influenced by the Pāṇinian

* First and foremost I wish to express my gratitude to Prof. K.R. Norman who asked me to lecture on the *Saddanīti* during the academic year 1989–90. My sincere thanks are also due to the other two faithful auditors of those lectures, Drs M. Cone and J.D. Smith. The three of them provided extremely valuable criticism, thoughtful suggestions, and indispensable encouragement. Furthermore, I would like to thank Prof. Norman for patiently and generously answering the many queries I have had in the course of writing this essay. Last but not least I gratefully thank Dr J.W. Benson who read through a previous draft and offered valuable comments. The no doubt numerous errors and inaccuracies which still remain are of course my own responsibility, as are the interpretations and views put forward.

¹ K.R. Norman 1983:164.